The State Chronicle

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JOSEPHUS DANIELS, - - Editor. D. H. BROWDER, - Bus. Manager. HAL. W. AYER - - Asso. Editor.

Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political .-- Thos. Jefferson.

SUNDAY, SEPT. 14, 1890.

DEMOCRATIC NOMINEES.

For Chief Justice of the Supreme Court HON. A. S. MERRIMON.

For Asso. Jus. of the Supreme Court HON. WALTER CLARK.

FOR SUPERIOR COURT JUDGE. 1st District-Geo. H. Brown, Jr., of Beau-

2nd District-Henry R. Bryan, of Craven. 8th District-R. F. ARMFIELD, of Iredell. ioth District-Jno. GRAY BYNUM, of Burke 11th District-W. A. Hoke, of Lincoln.

FOR SOLICITOR.

6th District-O. H. ALLEN, of Lenoir. 7th District-FRANK MCNEILL, of Rich-

12th District-GEO. A. JONES, of Macon.

FOR CONGRESS.

1st District-W. A.B. BRANCH, of Beaufort, 2nd District-W. J. ROGERS, of Northamp

3rd District-B. F. GRADY, of Duplin. 4th District-B. H. Bunn, of Nash. 5th District .- A. H. A. WILLIAMS, of Gran-

6th District-S. B. ALEXANDER, of Meck lenburg.
7th District—J. S HENDERSON, of Rowan.
8th District—W. H. H. COWLES of Wilkes.
9th District—W. T. CRAWFORD, of Hay-

WAKE COUNTY TICKET.

For Clerk-John W. Thompson. For Sheriff-M. W. Page. For Register of Deeds-S. M. Dunn. For Treasurer—L. O. LOUGEE. For Coroner—DR. A. J. BUFFALOE. For Surveyor—H. A. CHAPPELL.

WAKE CO. LEGISLATIVE TICKE

For Senator—A. C. GREEN. For House of Representatives—W. B. UPCHURCH, GEO. W. DAVIS, A. M. SOR-RELL, and A. D. JONES.

GAMBLING AT FAIRS.

The Roanoke News says that the managers of the Weldon Fair have resolved to tolerate no gambling concerns on the order. grounds at the coming Fair. We congratulate the association upon their moral courage in rising above the long of robbing the people.

right to fleece them.

all the managers of Fairs in the State. If they will all give the cold shoulder to grand success, the people will respond and this fall will witness the best Fairs ever held in North Carolina.

OUR DEPENDENCE.

A devout Methodist divine, who is also a farmer and a member of the Alliance, in a private letter says that "the discrimination and kindness of the CHRONICLE are making votes for the Democracy every day," and adds: Our dependence is:

First, in God.

Second, in the TRUTH of DEMOCRACY

Thirdly, in ZEB. VANCE.

A GEORGIA EDITOR has been licensed JUDGE CLARK, and-where would we be? to preach. He said, "I had to get some- Preachers would be flinging mud, the where where I can take up a collection." | church would be but a degraded politi- | book.

A LAY SERMON ON CHURCH AND STATE.

The result of the election in Arkansas is another evidence that the American people will not submit to any attempt to drag the church into politics. The Democrats of that State re-nominated Gov. Eagle for Governor. He is a substantial man, has made a good Governor, and is a member of the Baptist Labor party nominated a Rev. MR. FIZER, who is a Methodist preacher. As soon as he was nominated, Rev. Mr. Fizer began to call upon the members of the Methodist church to rally to his standard on the ground that it was better for the denomination to have a Methodist Governor than a Baptist Governor. In the early stages of the campaign it was feared that thi politico-religious demagogue would be able to make some headway in this di rection, as he was a prominent minister of his church and a Presiding Elder. He used every influence at his command to degrade his church and make it an auxiliary to his election. It is not recorded that the Bishop treated him as he deserved and as he did REV. D. C. KELLY, of Tennessee. The Prohibitionists nomnated DR KELLY as their candidate for Governor. The Bishop quietly and firmly told DR. KELLY that he must decline the nomination or resign as pastor of the church. He finally made his choice and tendered his resignation as 4th District—Spier Whitaker, of Wake.
5th District—R W. Winston, of Granville.
6th District—E. T. Boykin, of Sampson.
7th District—James D. McIver, of Moore.
8th District—James D. McIver, of Moore.
8th District—James D. McIver, of Moore.
8th District—James D. McIver, of Moore. same thing. But he ought to have been required to do so in order to preserve the honor and influence of the church. But he went around among the Methodists 1st District—J. H. BLOUNT, of Perquimans 2nd District—J. M. GRIZZARD, of Halifax. 3rd District—J. W. ODDARD, of Wilson. 4th District—E. W. Pou, Jr., of Johnston. 5th District—E. S. Parker, of Alamance. a party to such a pa told him that polities was one thing and church was another thing; and that Sth District—B. F. Long, of Iredell.
9th District—W. W. BARBER, of Wilkes.
10th District—W.C.NEWLAND, of Caldwell
11th District—F. I. OSBORNE, of MecklenMACHINE. The reverend demagogue had MACHINE. The reverend demagogue had the solid negro vote, and if he could have secured a respectable support from white members of his church, he would have been elected. But they repudiated him and voted for the nominee of their party, thus showing that the protest against a mingling of Church and State still has a strong hold in Arkansas. .

The action of Rev. Mr. Fizer has its counterpart occasionally in all sections. When Mr. Dockery was a candidate for Governor his supporters (we never knew him to do it) caused it to be known everywhere that he belonged to the Baptist church, and they sought to seduce Baptist Democrats to vote for him because of sectarian preference. It wouldn't work. The Baptists of North Carolina, like the Methodists of Arkansas, refused to consider a candidate's denominational leanings They regard a man's duty to his church and his duty to his political party and state as separate and distinct; and they are not to be tolled away from their political principles by members of their own churches who are not of their political faith and

The necessity for keeping Church and State separate is as great to-day as ever in the history of the world, and it is the practiced false notion "we can't pay ex duty of every man who believes in relipenses without licensing gambling." gious freedom and popular government This is equivalent to saying: "We can't | to set his face sternly against every tendo a right thing without selling the priv- dency that might lead to any sort of conilege of swindling unsuspecting people nection between Church and State. If a to fakirs and sharp scoundrels." It is man votes for a candidate for any office not true that a Fair cannot succeed because he belongs to his church, he is without selling its honor. It is a base guilty of taking a step towards breaking slander upon our people. But if it were down the barrier which has proven the day has gone by when a man could be a true, better a thousand times never have bulwark of religious freedom. It may a Fair than to become an accomplice in look like a very innocent and a very the robbery perpetrated by the thieves small thing. But it is a wrong principle and swindlers who pay for the privilege and is a movement towards bringing the Church and State together. No matter The CHRONICLE believes in having all what the arguments, or the inducements, the novelties and curiosities and sights or the zeal of the candidate-if he is the at a Fair that can be procured so as to chief pillar in the church-it is the same give the people a chance to laugh and be | - no patriotic man can afford to depart merry. Let there be nothing tame and from principle to support him. dull. But let the pleasures and the God bless and keep the noble sights be honest, and let us not tempt Methodists of Arkansas who kept the young and unwary by selling the their church aloof from the demoralizing influence of politics and garb. We commend most heartily the ex- who administered a deserved rebuke to ample of the Wilson Fair authorities to the sectarian office-seeker who loved self more than the church of Christ!

The danger of sectarian control of fakes and swindlers, and call upon all politics cannot be magnified, and the the people to aid in making their Fair a | CHRONICLE cannot put too much emphasis upon it. It is a danger that always confronts us, and one which wise men and patriotic men will not underestimate. If it should be established that men should vote for candidates of their own denomination, how long would it take the churches to lose all their spirituality and power for good? Suppose, for example, one church or its leaders, should make it a rule to vote for its own members regardless of party. How long would it take for all others to do likewise? Let us suppose that the Democratic Baptists should say: "Well, JUDGE FAIRCLOTH belongs to our church. He is the Republican nominee for Associate Justice of the Supreme Court, It is announced that Queen Victoria and we are Democrats, but his opponent, has undertaken the job of reforming the Hon. WALTER CLARK, though the Demo-British aristocracy. The only way to cratic nominee, is a Methodist and do it is to establish a republic and let | we will stand by the member of our the people rule. When that day comes church." Of course they will never do the aristocracy will have to reform or go | it (and we believe that JUDGE FAIRCLOTH to the dogs. But if the Queen is in would scorn to ask support from them earnest she should try her hand on the because of his sectarian preference), but Prince of Wales. - Atlanta Constitution. if so, how long would it take for the Methodists of all parties to rally around

cal machine, and all the demagogues and rascals would hastev to join the church of the largest membership. And then religion would perish from the churches, and clerical demagogues would profane the temple of the Almighty.

Let even the slightest tendency toward a connection between Church and State be frowned down upon by all men who love the purity of the church and freedom of conscience.

SHOULD MARRIED MEN BE TAGGED?

On the Continent, and especially in Germany, it is said to be usual for men to signify that they belong to the married state by wearing a ring. It is urged that not to do so might sometimes cause "awkward mistakes." Why should the wearing of a matrimonial badge be confined to the fairer of the two partners for life? The sign of the firm should be mutual, the emblem of the alliance unmistakeable, and there is no reason why a married man should net wear a ring announcing his status than why his wife should discard the wedding ring. Indeed it has been urged that it is as much a married man's duty to wear a wedding ring as that a widower should wear crape proclaiming himself a solace-seeker.

The chief argument, however, in fa vor of compelling a married man to wear a ring is that "dutiful husbands, unaccompanied by their wives, would not have the air of being gay bachelors, thus leading the other sex to waste valuable time." So anxious is a lady writer in the London Telegraph to have some certain mark upon all married men so that they cannot fool the girls, that she argues very seriously that a bold, bad married man could easily slip off a finger ring and put it in his pocket, and still play havoe with unsuspecting ring" would be more in the nature of an inalienable device-at once a warning beacon to confiding spinsters, and symbol of the happy finding of one's elective affinity. The question is a com plex one - and we give it up.

AN EXCELLENT DEMOCRATIC PAPER.

(Tarboro Southerner.)

The DAILY STATE CHRONICLE has completed its first volume. While as a "babe" it may have had "bad nights" and suffered from "indigestion," yet on the whole we consider it one of the healthiest, most active and vigorous "babes in journalism" we have yet seen. Brother DANIELS is giving the people of the State a most excellent Democratic paper and its influence is being felt far and wide on account of its conscientious and constant advocacy of the principles of the Democratic party. The DAILY STATE CHRONICLE, though yet a "babe" in the journalistic field, gives token of a long and brilliant career. May success always attend its efforts.

NO MAN, NO MINISTER.

Without Individuality, Says Thomas Dixon, the Modern Preacher is Without Force.

[New York Herald.]

The Rev. Thomas Dixon, Jr., preached in the Twenty-third Street Baptist Church (Association Hall) Sunday morning. His discourse was on the ministry and the right kind of men to fill it.

He began by saying that the civilization of the nineteenth century was an interrogation point. In the conflict of the world the truth must survive. This was an age, however, of stern morality, although it was called a superficial age.

The only ministry that could survive was that which followed the rule of Christ. He gave the keynote in his dying words to the Apostles, "Ye have not chosen me, but I have chosen you.' That is, He sent them out into the world to bear fruit. What, then, were the characteristics of the men of to-day? The successful minister who had chosen that profession because it seemed to be an easy one.

Why Ministers Fail.

All the instances of failure among ministers was due to the fact that they thought they had chosen Christ. God never called a man to teach who could not teach. He never called a man upon whom he had not bestowed gifts.

In the first place, the minister must be a man-a manly man in every sense of the word. He did not want a man with a particular cut of vest, or who ministered in churches with magnificent spir s, or was clothed in oppressive

The preacher contrasted two men from the same college, with apparently the same gifts and opportunities. The one succeeded in his ministry, the other failed. The one who succeeded had individuality, the minister who failed had

A man who was a man had opinions, a live man had individuality. Let him speak what he believes, but above all things let him not speak what he does not believe. It is coming to be understood to-day more and more, even in the Church of Rome, that it is not the cut of the garment or the impressive surroundings of the minister, but the manliness, the individuality of the man which makes the minister the successful teacher.

Praise for Dr. M'Glynn.

Mr. Dixon here referred in complimentary terms to the ex-priest, Dr. McGlynn. When Dr. McGlynn left his church he said he did it so as to make known to the world that the priest was made by the machine. The other day when he came back from California thousands of men and women enthusiastically greeted him. Why? Because he was God's chosen instrument. If they wanted to know the secret of the power of Dr. McGlynn it was because he is a man from the crown of his shaggy head to the sole of his foot.

The gospel of Christ was a practical gospel, and Mr. Dixon argued that it was therefore easy to follow.

When they brought religion, however, into a man's practical life, it was aston-ishing the deathly silence that fell upon them, and this remark of the preacher was apropos of a story he told of a congregation saying "Amen" to everything until a call was made upon its pocket



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